

GOD and the KING.

N^o 16

GODS STRENGTH

THE KINGS



SALVATION.

A

SERMON

Preached at *Aylesham* in the County of
Norfolk, upon the 29 day of *May* 1661, being the
anniversary day of thanksgiving, for the thrice happy
and glorious restauration of our most Gracious
Sovereign King *CHARLES* the second, to the
Royal government of all his Majesties Kingdoms
and Dominions.

By John Philips, B. D. sometime fellow of *Magdalen College*
in *Cambridge*, and *Vicar* of *Aylesham* in *Norfolk*.

K

Isay 58. 12.

And thou shalt be called the Repairer of the Breach, The restorer
of Paths to dwell in.

Psal. 45. 1.

My heart is Inditing a good matter, I speak of the things which
I have made touching the King.

LONDON,



Printed by *A. Warren*, for *John Place*, and are to be sold at his
shop at *Furnivals-Inne-gate*, in *Holborn*, 1661.

GOD and the KING GODS STRENGTH THE KINGS SALVATION A SERMON



Preached at St. Andrew's Church, in the County of
Middlesex, on the 14th of May, 1741, before the
Honourable the Lords of the Council, and the
Honourable the Commons of Great Britain, in
Parliament assembled, by
John Smith, D.D. Chaplain to His Majesty, and
Rector of St. Andrew's Church, in the County of
Middlesex.

Printed by J. Smith, at the Sign of the Crown, in
St. Andrew's Church, in the County of Middlesex.

THE SECOND EDITION, corrected and enlarged,
with an Appendix, containing a List of the
Persons who have been Rectors of St. Andrew's
Church, from the first Settlement, to the present
Time.

LONDON
Printed by J. Smith, at the Sign of the Crown, in
St. Andrew's Church, in the County of Middlesex.



THE EPISTLE DEDICATORY.

To the Reverend and Right VVorshipfull Dr. *Turner*,
Dean of the Metropolitane Church of Christ in *Can-*
terbury: And to the Reverend and VVorshipfull Dr.
Pask, his ever gratefully to be remembred Friend
and Patron; Dr. *Peter Gunning*, Chaplain in Ordinary
to his Majesty, Master of *S^t. Johns College* in *Cam-*
bridge, and the Kings Professor of Divinity; and to
all the rest of the Reverend Prebendaries of the same
Church.

Reverend Fathers,



Know my self too well (though not so well as I
should) to think any of my Labours to be wor-
thy of Publick, especially your Awfull and
and Judicious view. This plain Sermon was
preach'd in my own Parish Church, without
the least thought of ever exposing it to the critical censure of
the world; onely the importunity of some that heard it, and
the approbation of some Judicious Friends, that have since
perused it, and a willingnesse (I confesse) to take occasion to
present my dutifull respects unto you, have prevailed with me
for the publishing this (otherwise) worthlesse Piece; Such as
it is (with some addition that passed memory or meditation
in the first delivery) I humbly send unto you, rather for
your Pardon than your Patronage. The true reason why I
staid

The Epistle Predicatory.

staid so long from the Presse, is this: I disputed with myself, whether I should Print my sins (as they were reputed) with my Sermon or not: After much deliberation, I concluded for the affirmative. Whether I be the first that herein have lead the way, or no, I know not: yet I do with all submission of judgment leave it to the Grave consideration of my Reverend Brethren, who have drunk of the same Cup, whether a modest and seasonable vindication of their innocent and spotlesse Conversation, from the black-mouth'd slanders and unjust accusations of a reviling people, would not conduce to the Honour of God, the Glory of the Church, the promoting of the Gospell, the winning of Souls, the great content of the Kings Majesty, the healing of our breaches, the settling of our peace, and their own comfort in the day of their account. I have spared Names, cut off Impertinencies, corrected some mistakes: The rest is faithfully offered to your favourable interpretation, by

Your devoted Servant
for the Church,
JOHN PHILIPS.

Arti-

*Articles of Scandal exhibited against M^r. John
Philips B. D. and Vicar of Aylesham in
Norff. 1644.*

I *That he read himself (to our best remembrance) the
Kings Proclamation; whereby the Scots were pro-
claimed Rebels.*

*2. That he useth in his Sermons to vent things that fa-
vour of Malignity against the Parliament, and are opposite
to the blessed work of Reformation they have in hand; for ex-
ample, he preached on a Fast day to this effect; That Luther
was a hot man in reforming Religion: but there came ano-
ther that was hotter than he, and would have Images pull'd
down; No, saith Luther, Authority hath commanded
them, and for decency let them stand.*

*And on the same, or another Fast day, he had this passage
following in his Sermon, which he thrice vehemently repea-
ted, viz. That times might come, that we would be asbamed
to hear of those things which we have done and spoken, and
our being so eager and violent now, would so intrage the o-
ther party, that if times change, we must look for Fire and
Faggot.*

*3. That in his preaching he spake thus: There was a
King of France, named Phillip the Long, and he was sure
our King might be called Charls the Long, for he had
born long with his Subjects that were opposite against him.*

*And he delivered other matters, towards the making of
great division between the King and Parliament; and said,
the King ought not to be resisted, for he was the highest
Power.*

4 That expounding on the the third Commandement, he said it was no Oath to swear by Faith and Troth, and that he many times used it himself.

5 That he refuseth to take the Covenant tendered him by the Commissioners; which hath made great distraction in the Parish many neglecting or refusing it by his example.

6 That he hath required divers of his Parishioners to come to receive the Lords Supper at the Rayls, neer the East end of the Chancel: who being desired by them again and again to forbear that Superstitious Ceremony; he answered, If they did demand it, and would not come, he would come to them, but threatened to have them into the highest Court there was.

7 That whereas there was raised a dangerous Insurrection and Rebellion the last Summer, he did justifie his Father in Law, whom this Deponent by Letters sent forth by him, doth apprehend to have been the chief agent in that foul business; and said, he was as clear in the action of Conspiracy, as any in the Town; and he had delivered so by a Letter to the Committee, and would maintain it.

8. That he refused to Church this Deponent, unlesse she would come to the Rayls, as she was told by her servant, and she this Deponent being in her seat, he came to her, and took her by the hand, and led her up to the Rails.

9. That he hath been a diligent praeticer of the Bishops innovated Injunctions; as going to the Communion Table to read second Service, and frequently bows before the Communion Table, railed in at the East end of the Chancell.

10 That he hath preached against the Protestation, by which means some did forbear to take it, lest they might suffer for it after, as was intimated by him in that Sermon; with divers other passages to that purpose.

11 That when he had order to give thanks for a Victory obtained;

obtained; instead of Thanksgiving, he delivered in his Pulpit, without any expression at all in the way of Thanksgiving, how that some thought fit to give Thanks, and some thought otherwise; they are divided in their opinions, and some in their estates, and some are imprisoned, and some otherways suffer. But for his part, he thought the meaning of the Book was, That every County should give thanks for it self, and we should give thanks that our Country was not the seat of warr.

12 That when the Protestation was to be taken, he did use these or the like words in a Sermon: That as Johns Disciples said, art thou the Messiah, or shall we look for another? so we may say, Is this the Parliament, or shall we look for another? by reason of which words, as they have credibly heard, divers were discouraged from taking the Protestation.

13. That in a Sermon he preached, that all his Parish might better take the Covenant than he; and that he had time given him to consider of it by the Committee.

14. That he had a Book to read on a Lords day, to give thanks for a Victorie obtained: but this Deponent did not hear him give thanks, otherwise than by reading the Book, to his remembrance.

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GOD



G O D AND THE K I N G.

Gods Strength, the Kings Salvation.

Psalm. 21. *Y. O. J.*

*The King shall rejoyce in thy strength, O Lord, exceeding
glad shall he be of thy Salvation.*

E N G L A N D first received the Gospel by a Monk, as Historians affirm, yet some say by one of the Apostles, *Simon Zelotes*; others by *Joseph of Arimathea*, who is supposed to lie buried at *Glastenbury*; most likely I conceive it is, that an Apostle, or *Joseph* first planted it amongst us, and being through Paganism, Barbarism, and Brutism, supplanted and well nigh rooted out, The Monk after restored it.

B

We

We are assembled this day (the most glorious day that did ever since shine in our Horizon) to Commemorate, and Congratulate his Majesties happy Restauration, and in it the blessed resurrection, if not resurrection of the Gospel in this Church; and in them both, so many blessings powred down from Heaven, upon these sinfull Kingdomes, that all the dayes of our lives, will not be sufficient, to discharge our Duties to God for the same.

And all this visibly by a Monk, not by Profession but Name, an Honourable and ever to be renowned person, whom God raised up, and into whose heart he put it, and whose Counsels and Heroick Atchievements he blessed to make him the great active instrument, of our enjoyment of these mercies. And that beyond all our, and the Christian Worlds expectation, without a blow. But indeed first by the unsearchable goodnesse of him whose name is *Zelotes*, *Exod. 24. 14.* And for the bloody coat sake of *Ioseph*, I mean the merits, and mediations of our *Iesus*, in whose strength only the King shall rejoyce, and in whose Salvation alone, he shall be exceeding glad.

A little then to rub up our memories, that our affections of joy and thankfulness may more easily be kindled, and more fervently inflamed.

1. First, this day is *Natalitium regis*, His Majesties birth-day. The celebration of the birth-dayes of Kings, and Princes, was of antient custome, and venerable antiquity, among the *Medes*, *Persians*, and *Romans*. And it is lawfull to commemorate the birth-dayes of Christian Kings, so they be not abused to Prophanesse, but only thereby to take occasion to give thanks for such worthy instruments which God in mercy raiseth up to the Church, and Common-wealth, In the judgment of *Calvin*: for though *Job*, and *Jeremy*, cursed the day wherein they were born, and only *Pharaoh*, *Jeroboam*, and *Herod*, are remembered in Scripture, to have made great feasts on their birth-dayes, as some have observed, yet that is not recorded of them as their sin, but their cruelty, and voluptuousness, they exercised in them; and as for the passages of those two holy men, they are either to be interpreted expressions of their impatience, or a sad lamentation of our natural condition: for otherwise we are taught

Gods Strength, the Kings Salvation. 3

taught both by Gods Command, *Exod. 12. 3.* And also the Churches practice, *Est. 9. 26.* To remember the dayes of signal mercies and to revive them that they be not eaten out by time: for if Children be a great blessing as the Psalmist assures us, *Psal. 128. 2, 3.* And if a Woman in travel, so soon as she is delivered of a child, remembreth no more her anguish for joy that a man is born into the World, as our Saviour affirms, *John 16. 21.* Then certainly there is, and ought to be much more joy for the birth of godly Kings, and the increase of their Royal Posterity, It being a part of the accomplishment of that promise made unto them, *Psal. 45. 16, 17.* *Instead of thy Fathers, thou shalt have Children, whom thou maiest make Princes in all the earth, and I will make thy name to be remembered in all generations.*

My Authors inform me, that there were two radiant, and resplendent Starrs appeared, the one at the birth of his sacred Majestie, the other at the birth of the most Illustrious Duke of York,

I am no Astrologer, neither do I give credit to their predictions. *We have a more sure word of Prophecy wherunto we shall do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts, 2. Pet. 1. 19.* Yet we must religiously confesse, there was a Constellation of blessings fell upon *England*, upon the restoring to us our native, and hereditary Sovereign, And we have just cause to sing that Heavenly Antheme, *Luke 2. 14.* *Glory be to God on high, on earth peace, good will towards men* : for till then there was neither glory in the Church, nor peace in the Kingdome, nor good will toward men in either.

And concerning the most Illustrious Duke, the envious eye of the World, must see whether it will or no, and her tongue acknowledge, that scarce ever Prince, so early in the morning of his youth, and so often endeavoured to be nipt in his Royal budding and blossoming, hath atcheived more Heroick acts than he hath done. Whilest therefore Divines, Philosophers, and Politicians dispute of the several forms of Government, and the preheminance of one above another, as best suits with their particular interests, Let us being guided by the unerring rule of the

the word of God, the right use of sanctified reason, a good improvement of the sad experiences we have so dearly paid for, and a present sense of the wonderful blessings of this day, Now conclude, that of all Governments Monarchy is the most Divine, Honourable, and Safe. And of all kinds of Monarchy, that by succession and inheritance: for though God brought his people to it, and under it by degrees, governing them, first, by the Book, then by the Bar, then by the Sword; and after by Election, yet he rested not till he had fixed his people under a perpetual succession of Kings, but when their sins made a breach, establishing the highest powers upon earth, in the nearest condition, and capacity of strength, dignity, and honour unto himself who is *Jehovah*, and *Changeth not*, Mil. 3. 6. And if there be an occasion (as we have had for many generations, and God grant it may be so till *Shiloh* come) of Piety, Mercy, and Justice, and all other Princely graces, I know not what more can be added, (the continuance of the Gospel in its power and purity alwayes supposed) to make a people as happy as they can be upon the earth.

2. But secondly this day is not only, *Natalis Regis*, but *Regni* also, yea and *Dies salutis*, the day of the King, and Kingdoms Salvation, as the dayes of the Martyrs sufferings were called of old: for how truly might the King take up the complaint of the Prophet? Psal. 31. 12, 13. *I was forgotten, as a dead man out of mind, I was become as a broken Vessel, I have heard the blasphemy of the multitude, and fear was on every side, whilst they conspired together against me to take away my life.*

For the name of a King was no lesse than treason: so did men call Loyalty after their own names, as it was sometimes (if I remember right) in the Kingdom of France. And though his Majesty had three Kingdoms, yet he had not whereon (like *Noah's Dove*) to rest the soles of his tender feet, nor whereon to lay his precious head, and the head of us all; but might well bemoan his condition to his Heavenly Father in the words of our blessed Saviour, Mith. 8. 20. *The Foxes indeed, those Herods and usurping Tyrants, have holes, and the birds of the air (those kites, and vultures) have nests, but the*
Son

Gods Strength the Kings Salvation.

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Son of a King, and a King had not whereon to rest his head: And therefore he leaves the earth, and being desirous to get as neer Heaven as he could, with Zacheus he climbs up into a tree, and from thence God shewes him a way of escape, and speaks unto him in a language of miraculous providence, This day Salvation is come into thy house; only he must passe thorow a Wildernesse to his Canaan, and a Sea of troubles, to the Hiven where he would be. And blessed be God, that the Oak of Royal preservation, was not to the rebellious Sons of Adam, the tree of knowledge, for then it had not been to the breath of our Nostrils the tree of life; his Sacred Majesty had often heard of it, no doubt at Ephrata; but now he found it in the field of the Wood, that God was his Strength, and his Salvation.

3. Thirdly the manner of his Restauration may further fasten the memory of this day in our hearts, as a nail in a sure place: for he came not to his Land of promise, and the lot of his inheritance, thorow the red Sea of the blood of his Subjects: Yet if it had been so, such a field with the Pearl in it, had not been too dear, though it had been the price of blood; for whatsoever Judas, or others have done, we must confesse, and that with a *equivois*, as the people of David, 1 Sam. 18.

3. *Our King was worth ten thousand of us.*

But yet he came to us, with a mighty indeed, but a merry noise, with ringing of Bells, not with roaring of Cannons, unless it were for lowder Musick. There were no Widdows to make lamentation (though many had cause enough) no complaining in the Streets as he passed thorow in triumph, no outcries, but *Hosannah*, and *Allelujah*, *Blessed is he that cometh in the name of the Lord*. He came not with fire, and sword, he brake no bruised reed, in his shaken and tottering Kingdoms, he quenched no smoking Flax, in the Church, the light whereof was wel nigh extinguished, there was no striving, but whether his Majesty should be more gracious, or his people more gratefull.

4. There is one more argument from the day; It is observed, that this very day the Common-Prayer book, purged from the drosse wherewith it was mixed, was settled as the

publick Liturgy of our Church, which was after sealed with the blood of many of the Compilers of it; which observation if it be true, then methinks there should not be such divisions, nor such sad thoughts of heart amongst us as there is concerning it: So as to black and cloud our joy in this day of our peace. What have been done in this place about it, first and last, is too well known. Yet I can positively affirm, that in this numerous and populous Congregation there are but few that absent themselves from the publick service of God upon offence taken at the reading of it, though too many upon other sinfull and unwarrantable accounts.

I do therefore earnestly beseech, as all my Reverend brethren the Ministers of the Gospel, so all other Godly and peaceably disposed Christians, that whilst it is our duty to pray for the peace of Jerusalem, we do not suffer our prayers to be an occasion of the breach of that her peace.

And I do adjure all in the words of the Apostle, Phil. 2. 1, 2, 3. *If there be any consolation in Christ, if any fellowship of the spirit, if any bowels, and mercy, fulfill you the Kings, Kingdoms, and one anothers joy, that ye be like minded, having the same love, being of one accord and of one mind: O let nothing be done in this matter, through strife, or vain-glory; But let in lowliness of mind each esteem others better than themselves. And O let us all in our several stations, according to the Apostles precept, Ephes. 4. 3. Endeavour to keep the unity of the spirit in the bond of peace.*

And the rather ought we to take heed hereunto, because we have formerly received mercies, somewhat like unto these of this day; but soon forfeited them by our sins; for example.

King Charles the first, that blessed Martyr, was born the 19. day of November, and on the same day, if my intelligence fail me not, began his return to us from his Northern Kingdom, after that gracious Pacification made in his Royal Camp near *Barnwick*. And made without the shedding of one drop of blood: for even when his two Kingdoms with their puissant armies were daring one another in a warlike posture, he came as *Neptune*, with his Trident, and calmed those raging billowes

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billows, and rebuked those winds that were risen so high, and said unto the Sea that was become so boysterous, and threatening, *Be still*. Of which pacification, I will not say it had been better for England if it had not been made, for *Blessed are the peace makers*, Matth. 5. 9. But sure it had been happy for both Kingdoms it had never been broken: for then we had not sat & wept, so many years, by these *Waters of Babylon*, nor hung up our harps, with little hopes, and lesse joy to use them; but long since taken them down, and putting them in their right place, and tune, sung this song of joy and gladnesse, *The King shall rejoice in thy Strength, O Lord, and in thy Salvation he shall be exceeding glad.*

For the Coherence and scope of which words, it is this, The Church in the last verse of the former Psalm prays for the Kings Salvation, *χύει σωσον τον βασιλιν* so the Septuagint renders the words, and so St. Jerom, *Domine saluum fac regem*, and so our Church word for word, in her daily petition for him morning and evening, *O Lord save the King.*

And I hope none will be offended at that Scripture Prayer, unless there should be found yet some of those, who could find no great fault with the Common Prayer Book, but that it taught them so often to pray for the King; to which Petitions they had not Loyaltie enough to say *Amen*: as his Majesty of ever blessed Memory among the Righteous, hath observed in his sacred Portraicture, never to be parallel'd; and God grant it never may.

Now the Church in the words of the Text begins her praises for the Kings Salvation.

In which you have these two parts.

The Division. { *First, Gods Mercy for his Strength in the Kings Salvation.*
Secondly, The Kings (or the Church's) for that Salvation.

In

In the former you have these three particulars.

First, The Blessings for which the King, or the Church for him, praiseth God, and they are two ; 1. *Strength*, 2. *Salvation*.

Secondly, The Author from whom these blessings are acknowledged to be received ; and that is the Lord ; therefore here called *his Strength*, and *his Salvation*.

Thirdly, The Person for whom this Strength is put forth, and this Salvation wrought ; and that is the King ; *He shall rejoyce, he shall be glad*.

In the latter you have these two particulars ?

First, The manner, or quality of the Church her Thank-giving, and that is,

- 1. Inward, *He shall rejoyce*.
- 2. Outward, *He shall be glad*.

For so Expositors interpret the words, *latabitur & exultabit*, the one of inward, the other of outward joy.

Secondly, The measure of this Joy, in the word *Exceeding*, or *how greatly* ? as the other Translation reads it ; that is, so greatly the King shall rejoyce, as it cannot well in words be expressed.

Let the first part of the Text be the Doctrine, the second the Application.

The Doctrine then is this ?

The Lord is the Strength, and Salvation of Kings, of all Kings, for *there is no power, but is ordained of God*, Rom. 13. 1. But of good Kings, such as *David* was, and such as (blessed be God) ours is, after his own heart, as well as by his own designment, he is not only the Author of their Strength and Salvation, but their Preserver and Blessor : They are both the fixed of the Lord, and to the Lord, of his Mercy, and to his Glory.

Hear *David* himself speak this Truth ; *Pf. 18. 2. Pf. 62. 1. 2. vers. Pf. 27. 1.* and to name no more, *Pf. 140. vers. 7. O God the Lord, the Strength of my Salvation*.

And if we consider these Blessings severally, it will more clearly appear they are from the Lord.

First, The King's Strength is from the Lord, and this

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David acknowledges, as in the former places, so 2. Sam. 22.
 1. *That, in the day of his deliverance from the hand of all his
 enemies, and from the hand of Saul, The Lord was his strength,
 and his power; and Moses, who was also King in Jerusalem, Deut.*
 33. 5. sings to the same tune, Exod. 15. 2. *The Lord is
 my Strength, and is become my Salvation.*

Now Strength is either { 1 Inward.
 2 Outward.

Inward Strength that also is double, first the strength of
 Grace, and secondly (as I may have leave to expresse my self)
 the Grace of Strength, and these are both from the Lord.

First strength of Grace, and in this sense it is taken, 1. Pet.
 5. 10. *The God of all grace strengthen you,* and we are exhorted to
be strong in the Lord, Eph. 6. 10. So David in his sufferings
 is said to *encourage himself in the Lord his God.* And
 certainly our David, under all his trials, was upheld by this
 Strength of the Lord. He was never without Gods Armour, though
 it may be sometime without his own. The Lord alwayes girded
 him with *Truth*, breasted him with *Righteousness*, shod his feet
 with the *preparation of the Gospel of peace*, shielded him with
Faith, covered his anointed (before it was anointed) head with
 the *Helmet of Salvation*, and his Royal hand and heart was never
 without the *Sword of the Spirit*, which is the word of God; witnesse
 those fiery darts he resisted, those menaces and threats he set
 at nought, those promises and proffers he refused, those sollicitations
 and allurements he withstood, those disputes and conferences he
 managed alwayes with the advantage to truth, of which the World
 may take notice.

So that through the strength of the Grace of God his Majesty
 may be justly numbred among those worthies, Hebr. 11.
 33, 34. *Who by faith subdued Kingdoms, wrought righteousness,
 obtained promises, stopped the mouths of Lions, quenched the
 violence of fire, out of weaknesse were made strong, waxed valiant
 in fight, turned to flight the armies of the Aliens.*

Appearing herein heir apparent of his Royal Fathers graces,
 C

ces, as well as Kingdoms, of whom for piety, wisdom, mercy, justice, constancy in the truth, and all other Princely grace, when he was barbarously murdered, we might sadly pronounce *Ichabod*.

Who was *delicium humani generis*, as it was said of *Titus*, the best of Kings, as *Augustus* was stiled of Emperors, the meekest of men as *Moses*, after Gods own heart as *David*, yet he that did good to all was hated to death, he that never denied just liberty to any, could not have liberty to live; But I have no warrant to search into the inscrutable dispensation of the Almighty, I lay my hand therefore upon my mouth with that of the Apostle, *Hebr. 11. 38. Of whom the World was not worthy.*

And also manifesting himself to be of his Royal Grand-Father King *James* his spirit, who said, That the best title of a King was to be the servant of God, and that all the Crowns, and Kingdoms in the World, should not induce him to change on jot of his profession. And this his strength is from above, for *the Kings heart is in the hand of the Lord. Prov. 21. 1.*

Secondly the Grace of Strength in Kings is from the Lord; by which I do not mean power, and ability of body and mind only, that may be in another; but a supernatural, and celestial spirit of rule and government proper to Kings. It is said of *Saul*, though a bad King, that *God gave him another heart, 1. Sam. 10. 9.* And as soon as *Samuel* had anointed *David*, the spirit of the Lord came upon him from that day forward, *1. Sam. 16. 13.* Which was not the spirit of sanctification, for that he had before, and therefore must be the spirit of wisdom, resolution, justice, mercy, and other Princely graces, which God had indued him withall as a King for the right management of so great a trust.

For this his majesties Strength, it is a subject for a History, not a Sermon, for others tongues and pens, not mine. Yet I account it my duty to speak, what I believe, he was never so low, as to be less than a King. The Lion abates nothing of his Majestick deportment, whatsoever his condition be; the King of fears never affrighted the height of his spirit, nor did any

any desponding thoughts ever break thorow his Sacred lips. The Lord so tempered his Royal heart, with a supernatural magnanimous resolution, that both *feriendo*, and *ferendo*, in adventuring, and bearing, he cut thorow all difficulties with an edge of undaunted courage, and with a back of invincible patience: for *God was the Strength of his heart*, Ps. 73. 26. His Inward Strength.

2 And also (which was the second kind of Strength) the Lord is the Outward Strength of Kings, and so the word is taken in Scripture two wayes, first for Right and Authority, secondly for Power and Ability to act according to that Right and Authority; and both these Strengths Kings have from the Lord.

1 Strength, that is the Right and Authority of Kings is from the Lord, and though the word be *δυναμις* not *ἐξουσία*, *potentia* not *potestas*, and most commonly is taken for ability, yet sometimes I conceive it may be taken in that sense we now speak of, as in Pl. 99. 4. *The Kings Strength loveth Judgment.* τῷ τῷ βασιλεὺς the Kings honour, and dignity, so the Septuagint. *Imperium regis*, so St. Jerome, the Kings Empire and government. But not to litigate about words, this truth is most clear, that the Strength of the right of Kings is from the Lord, *by me Kings reign*, Prov. 8. 15. By me immediately, not mediately, at the first, not second hand, not by nor of man, but by the will and ordinance of God, and *Tostatus* (I think it is that) gives this to be the reason why they are anointed on the head, because they hold of none but God, and we are commanded to submit unto the King *ὡς ὡς κυρίου* as to the supreme, 1 Pet. 2. 13. For though the Apostle calls Kings *ἀνθρώπων κτίσις* an ordinance of man, which some interpret a humane creature, whether for better translation, or worse intention. let others judge, yet that is only to be understood, in respect of the forms, modes, and qualifications of power, which may be various, according to the several laws of Kingdoms. For though Kings be humane creatures, and therefore must *dy like other men*, Pl. 82. 7. Yet no Scripture warrants they may die by men. Their power is of God alone, & they are only accountable to him for the admini-

nistration of it, which if it should be male, yet it is an unheard of way of curing the body by cutting off the head: I will judge none, but my fears are, that the frequent reading of those words of the Apostle, in the sense I have spoken of, in the ears of the people, though otherwise it may be proper enough, hath been only to lessen the power of Kings in the estimation of their Subjects, and so by degrees to steal away their hearts (like *Absolon*) from their obedience to their lawfull Sovereign.

Luther said, Every man had a Pope in his belly, he might have said a King too: for how many, through Traiterous ambition, vain-glory, coverous desires, and other filthy lusts, have had Kings Crowns, and Dignities, both in their bellies, their greedy appetites, and in their heads, their hellish designs, and intentions? The uncomlinessse, and prodigious deformity whereof, would easily have been discovered, had they looked in *Solomons* glasse, Prov. 30. 31. *And a King against whom there is no rising up.*

What this Strength of Kings is, is a depth my shallow vessel dares not launch into, which while some have too venturously done, they have easily made *Shipwrack*, both of *Faith* and a good *Conscience*, of Religion and Allegiance together.

Gods word is the rule of our Prayers, and had we Prayed more, or with more understanding, and spiritual affections, and Disputed lesse, we had been better Subjects, and never the worse Scholars.

Now in our prayers we acknowledge the King to be over all persons, and in all causes, as well Ecclesiastical as Civil, supreme head, and Governour, and so he is by Divine institution, and immediate power from God.

1 *First over all Persons, Let every Soul* (Soul is taken there for the whole person) *be subject to the higher power*, Rom. 13. 1. And that *for conscience sake*, v. 5. Which subjection who-soever denies, they may possibly prove the immortality of their Souls, to their own damnation; but will never evince the integrity, and regularity of their consciences for so doing.

Samuel.

Samuel tells Saul, God had made him head over all the tribes of Israel, 1 Sam. 15. 17. and Levi was one, and Solomon dejects Abiathar the Priest of his office, for his demerits, 1 Kings 2. 27. Neither was this power of Kings a rite and ceremony of the old law to be abolished, for when Christ nayed those to the Cross, yet he fastned obedience to supreme authority, both by his precept, Matth. 22. 21. *Give unto Caesar the things that are Caesars*; And also by his practice, First before he was born, paying taxes in the loins of his parents, Luke 2. 5. Secondly in his life, working a miracle that he might be obedient, Matth. 17. 27. Thirdly, at his death acknowledging Pilates power, and submitting unto it, Joh. 19. 11. though he had 12 legions, and those of Angels, to have rescued him; and Fourthly after his death: for his body must not be buried, till it was begged of Pilate, Matth. 27. 58.

And St. Paul following his Masters steps, stands at Caesars tribunal, confessing that there he ought to be judged, Acts 25. 10. And acknowledged Neroes supremacy, when he was delivered out of the mouth of the Lion, which is the King of beasts, 2 Tim. 4. 17.

Secondly he is head, as over all persons, so in all causes, for that must follow from that rational maxim of the Schools, *Qui habet potestatem super personam, habet potestatem super omnia ad personam spectantia.*

Now these causes are either Civil, or Ecclesiastical: for the former, they being particularly unknown to me, and not a subject so suitable to my Profession, and title, or rather not at all questioned before these late unhappy times by any that would pretend to Loyalty, for any thing that I know, I will therefore leav them to the vindication of those that are more able, lest the cause should suffer through my weakness in maintaining it.

For Ecclesiastical causes, in which I should be more versed, the Scripture places the supreme authority in the King: for

1 First, did not the Priests and Levites *Clenſe the house of the Lord according to the command of the King?* 2 Chro. 29. 15.

And the text saith it was *by the word of the Lord*, for that good King (*Hezekiah*) would do nothing without it; and the successe his endeavour had, shewed as much, for the house of the Lord was sanctified in *eight dayes*, v. 17. Our pretended purifiers were above eight years about the work of reformation, as it was called: but the long time they were about it, and the little good they did in it, (or rather the great hurt) is to me an argument that God never employed them; for those Foxes did instead of sweeping the house, only raise a dust with their tayls, that so blinding the eyes of the people, they might the more cunningly steal away the goods that belong to it.

2 Secondly, did not good King *Josiah* impose an oath, or covenant on all his people, great and small, and caused them *to stand to it*? 2 Chro. 34. 31. But that any such should be imposed upon the subject without the sanction of the King, (however for the matter of it, something may be both lawfull, and necessary) is a work on which so much hay, and stubble is builr, that it cannot endure the trial of the great day, but it must be burnt, and the workers must suffer losse; But O let them *be saved, but as by fire*.

3 Thirdly, did not King *David*, 1 Chro. 13. 3. King *Jehosaphat*, 2 Chro. 19. and others, assemble the Priests and Levites to consult, and order the affairs that concern the house of God? But that any of never so eminent parts and piety should convene without the authority of the supreme Magistrate being Christian, and disinul the settled liturgy and Canons of the Church, and compose, and impose forms or directions for worship and government, It gives but too just an occasion to our adversaries to reproach our Church, as they unjustly did that celebrated convention of the Synod of *Dort*, Calling it in derision a conventicle, and somewhat that is worse.

4 Fourthly, did not King *Jehosaphat* send out (I do not say ordain) Priests and Levites *to teach the book of the law*? 2 Chro. 17. 9. The power indeed (I mean of Ordination) belongs to the Right Reverend the Bishops of the Church, and to them alone, or at least to none without them, except

in case of necessity: But the outward commission, warrant, command, and authority for the execution of that their spiritual function, is (I humbly conceive) from the King, who is *ἐπίσκοπος τῶν ἑκτος* as *Constantine* said of himself.

And because I have named Bishops, let me have leave to say thus much without offence, *Smectymnus* was foretold plain enough to my understanding, by our late pious and learned *Diocesan* their Antagonist, That if those skilfull pilots did not remain in the ship of the Church, it could not be saved, and the *Euroclidon* that hath since tossed her, hath shewed that, That R. R. Father in God, was not less than a Prophet; And that *Paul*, and his successors counsel should have been hearkened unto, that they might not so unadvisedly have loosened from *Crete* (to allude to the Apostle, Acts 27. 11.) That so the Church might have gained that harm, and loss, which since she hath sustained.

5 Fifthly and lastly (to instance in no more) did not Kings punish false Prophets, Blasphemers, Idolaters, break down Idols, groves, high places, and take order to reform all things amiss in the Church; he may exercise his ingenuity in *Tortura Torti*, or open his Eares to *Ephata*, take a larger walk in the field of our Church, and (I suppose) he will receive satisfaction who desires more.

And indeed for this cause, the King is stiled *custos utriusque tabuli*, keeper of the whole Law, *Deut.* 17. 18. Not only out of Zeal, and Duty, but Right, and Authority; he is as *Charles* the great was called, *Rektor Religionis*, the Governour of Religion, the Nursing Father of the Church, *Is.* 49. and *Pastor* also, *Numb.* 27. 17. yea, and head also of the Church, which is not a Title given to Kings in King *Henry* the 8. daies, as some have imagined: but in the statute-Law of God, as ancient as the first King (ordinarily so called) that ever was in the Church of God; for God made *Saul* head over all the Tribes, *1 Sam.* 15. 17.

Neither let any object, that he is a member of the Church, and so cannot be the head; for *Theodosius* was both *Caput Imperii & membrum Ecclesie*, for he may be a member of the Catholick Church, and head also of the National Church,

in his own Dominions ; As then he is King over all his Subjects, of what profession soever, so he is an Absolute head; as he is a King over a people professing Christianity, so is a Christian head; and as he is a pious King over all that are godly in the Kingdom (I know no incongruity, & shall be willing to be better informed) he is *Sano sensu*, Spiritual head, I do not say, nor mean, as Christ is head of his Church, by inward direction of his Spirit, and powerfull influence of his Grace, let such blasphemous mouths be for ever stop'd; nor yet an Universal visible head, let them defend it whom it concerns; nor a Ministerial head, or tongue, or hand, to Preach the word; administer the seals and censures of the Church; Yet *Λειτουργος, Διευθυντης, ἐπισκοπος, ἀνδραγατος* τῆς ἐκκλῆς are names given to Christian Kings, and Emperors in antiquity, and do speek them Spiritual: And they that are so near God in names, as to be called Gods, and in Office, as to be his immediate Deputies and Vicegerents upon Earth, and are appointed by his special appointment Cannot, but be so denominated ; and experience proves, that many times the Salvation of Souls is more helped forward by the execution of the wholesome Laws of godly Princes, than by the tongue of the Minister in his powerfull Exhortations ; the heart of man being more apt to be moved for fear of Punishment, than allured for the love of Virtue.

However, the Church of *England* hath many strong Obligations upon her, besides the tie of Conscience, in obedience to the immediate command of God, in gratitude to acknowledge, and so to obey his Majesty, as head over all spiritual persons, and in all spiritual causes, from whom she hath already received so many unhop'd for, and unexpected spiritual, as well as temporal blessings: And so much for that particular, that the Kings Strength, as it is taken for Right and Authority, is from the Lord.

Lastly, take Strength for Power, Abilities, Force, Honour, Dignities, Glory, Treasure, or what ever else lyes in the genuine sense of the word Strength, or is annexed with it in Scripture, for the nearness and similitude (if not identity) unto it, as all, or most of those expressions are: And also, what-

whatsoever is comprehended under the name and notion of Prerogative Royal, belongs unto the King from the same Original his right to the Crown doth; for it will sound strange to any mans understanding, that is not darkened with prejudice, that a King should have his Commission to govern immediately from God, and should not have right by the same Tenure, to whatsoever is necessary for the putting of that power into action and exercise for the obtaining of its Ends.

Therefore Customs, Tributes, Fear, Reverence, Revenues, Militia by Sea and Land, Forts, Holds, Castles, Magazines, Ammunitions, Power to pardon, or punish offenders against his Laws, to make War or Peace, to confer Honours, raise Forces, appoint Commanders, to settle Counsellors, Judges, and all other Officers of State, or what ever Diamonds and Jewels besides (for as it is beyond my model to know, so it is beyond my modesty and subjection curiously to inquire into) do adorn his Regal Dignity. they are fixed originally upon divine Institution; *Alia Testis* saith the Apostle, *because he is the Minister of God for our good.*

And so he is indeed, the Preserver of our sacred Truth, our Defence in War, our Security in Peace; and therefore hath right to whatsoever is necessary to the safety of his sacred person, the support of his Regal Dignity, the preservation and enlargement of his Kingdoms and Dominions, the subduing of his people under him, in case of disloyalty; to the rendering of him feared and respected abroad, honoured, loved, and obeyed at home.

And whosoever shall deny their Sovereign these, or any thing else, *quoad potestatem utendi pro bono Communi*, or demand any of them out of his hand, I must send them for answer to the 1 Kings, 2. 22. *Let them ask the Kingdom also.*

And if his Majesty shall see cause to imploy any of the Parts, Gifts, and Abilities of any of his Subjects, though Ecclesiastical person, in the Administration of Civil affairs consistent with the Honour and Dignity of their spiritual Function, I know not why he should be deprived of that just Prerogative; *Moses* made Judges out of all the Tribes, and the A-

poſtle 1 Cor. 6. both intimates and argues, that thoſe that are moſt eſteemed in the Church, ſhould not therefore be in the leſſ capacity to judge of things pertaining to this life: Upon which ground, holy Sr. *Auguſtine* ſpent part of the day, ſometimes the whole, as *Poſſidonius* relates in his life, in the deciſion of civil Cauſes; and received Letters, and returned Reſolution about them.

For though no man that warreth this ſpiritual warfare, ought to entangle himſelf with the things of this life, 2 Tim. 2. 4. and Chriſts Kingdom be not of this World, Joh. 18. 36. and Chriſt rejects with indignation the covetous wretch his motion, Luke 12. 49. with, *man, who made me a Judge over you;* which places, (among others) are alleged by thoſe that leave no ſtone unmo- ved, nor Scripture unwreſted, to wring that power out of their hand, that are far better able to manage it themſelves, and I am ſure to a better end; for this is one way whereby the ſpiritual Fa- thers of the Church may better find out the temper and diſpo- ſition of the people; and ſo judge whether they grow in Faith and Obedience, or not.

For it is one good ſign given by our Practical Divines, and *Poſſidonius* hints as much, to know a true Chriſtian from a Coun- terfeit, by his behaviour about the things of this World; when Chriſt touched the young mans free-hold, he ſoon appeared droſ.

Though therefore the ſpiritual Souldier muſt not intrangle him- ſelf, yet he muſt ſubmit himſelf to his Princes Command, and though Chriſts Kingdom be not of, yet it is in this World; And it ſeems to me to be ſuppoſed, that Chriſt might have been a Judge, but he muſt not make himſelf one; which Rule, had it been followed, we had not had ſo many, nor ſuch Judges as we have had.

Let not us therefore deny the Kings power in temporals, as the Papiſts do in ſpirituals; but put we in practice our Saviours Precept, Mat. 22. *Give unto Caſar the things that are Caſars,* or rather render unto him what is his; for though it may be called giving for the willingneſs and readineſs that ſhould be in the Giver, and it may be for ſome other reaſons yet it is a gift, not of Courteſie, but Duty; for the word is ἀποδοῦν Render

der, and the next words [*which are Casars*] shews *Caſar* hath a Right before the giving, for I cannot be ſaid to give that which is anothers, but that which is my own.

I conclude this with the improvement of the Apoſtles Argument, who goeth to warfare at any time at his own charges? who planteth a Vineyard, and eateth not of the fruit thereof? who feedeth a Flock, and eateth not of the milk thereof? who ruleth a Kingdom, (and indeed who can) without the Strength thereof? And thus much for the firſt bleſſing of Kings, the Lord is Author of their Strength.

The ſecond bleſſing of the King, of which the Lord is the Author, is, his Salvation of which, now but a few words.

Salvation is taken three waies in Scripture eſpecially.

Fiſt, for ſpiritual deliverance from ſin, and the direfull effects of it, Death, Hell and Damnation: Chriſt tells *Zachens*, Luke, 19. 9. that *Salvation was come into his houſe*.

Secondly, for eternal Glory, of which he is the Author to all thoſe that believe, and obey him, Heb. 5. 9.

Thirdly, for temporal deliverance from our Enemies, and all outward evils, ſo Exod. 14. 13. *ſtand ſtill, and ſee the Salvation of the Lord*, and in this ſenſe (though I exclude not the other) *David* calls God frequently, *the God of his Salvation*, Pl. 18. 46. Pl. 24. 5. Pl. 85. 7, 9.

Now though God was, and is, and will be, we believe, hope, and pray, to the King, the Author of all thoſe Salvations; Yet his temporal Salvation ſeems more eſpecially intended in the Text, and is the peculiar Subject of our preſent diſcourſe.

Salvation ſuppoſes danger, and were I able to give you a juſt Catalogue of his Majeſties manifold and great dangers, I fear I ſhould caſt a black cloud over the ſolemnity of this day; was he not (with *St. Paul* 2. Cor. 11. 26.) *in perils of waters*, that were even like to have run over his Soul; *in perils of Robbers*; that lay in wait for him by troops; *in perils amongſt his own Country-men*, who uſe to deal more kindly one with another; *in perils by the Heathens*, or thoſe that were worſe than Heathens; *in perils in the Wilderneſs*, whither he was driven as a Pellican, *in perils in the Sea*? and ſure that faithfull Pilot that waſted his Royal perſon over it in his ſmall Veſſel, could not but fear;

but it may be his Majesty encouraged him, as *Julius Caesar* did his Pilot when he was afraid of a Storm; *Casarem vehis*, thou carriest *Caesar*; O how can we forget, to make us more cordially thankfull, his tribulations, distresses, persecutions, being for Christs sake and his Kingdoms killed all the day and year, (yea, many years) long? O remember how our Shepherd was counted as a sheep for the Slaughter.

What mutinies were raised continually against this our *Moses*? what preparations for destruction against this our *Hezekiah*? what Combinations, Plots and Conspiracies against this our *Jehoshaphat*? what Stratagems against this our *Joshua*? Yet in all these he was *more than Conquerour* through him that loved him. The Lord delivered him, and was his Salvation, from the Bear and Lion, and from that uncircumcised *Philistine*.

It was not the Oake, though it be the Strongest of Trees, *Amos* 2. 9. that could have secured him, nor the thick leaves thereof that could have hid him till the Calamities were over-past; nor was it the eye of any faithfull Centinel, to give notice of approaching danger that could have preserved him, though they were all happy means thereof.

But it was the Arm of the Lord that was his Strength, and his Fortres; The shadow of his wings, that was his Refuge; and the wonderfull eye of Providence, that neither slumbers nor sleeps, that watched over him; that eye that saw *Nathanael under the Fig-tree*, that Angel (supposed to be Christ the Angel of the Covenant) that appeared to Abraham under the Oak of Mamre, that was his *Angelus Custos*, his Keeper and Preserver.

And though I know the idolatry of worshiping Green Trees; and that the French wifards, the Dryades, worshiped the Oak, called in Greek *Agv's*, from whence they had their names.

Yet in a holy and religious Commemoration of our Sovereigns miraculous preservation, I cannot but call to the Woods to rejoyce, as the Bishop of *Bitonto* did in his Sermon at the opening of the long expected Council (as they will call it) of *Trent*; And to the Mountains, and all Hills,
Fruit-

Fruitfull Trees, and all Cedars, to praise the name of the Lord, Pl. 148. 9. And as Christian Churches were built in *Rome*, in *Monte Querculano*, in the Mountain of Oaks, so called for the abundance of those Trees there growing: So let some pious Oratory be built, to the service of God, in the place of that Royal Oak of Preservation, if it be cut down; and let him that laid his axe to the root of that tree, be condemned for ever to be a hewer of wood. Let the Oak, for the pretious fruit it once bore, be reckoned among the fruitfullest trees of the Forrest; like the tree of life, that bore 12 manner of fruits, Rev. 22. 6. and let the leaves thereof, be hence forward good for the healing of the Nations; let no ominous bird ever build her nest in the branches thereof. And he that hath not this day brought a bough of the Oak in his hand, to strew in the way, and to testify his thankfulness, let that punishment at least, be inflicted on him, which the Jews (they say) did on every one that brought not a bough of the Palm in his hand, when Christ rid in triumph to *Jerusalem*; let him fast all that day.

Whilst we (giving instruments their due acknowledgment) magnifie the name of *Jehovah* only, his Majesties mighty, ready, seasonable, wise, holy, faithfull, and everlasting Strength, the sole Author of his so great Salvation; and so I am fallen upon the second part of the Text, the Kings and Churches praise for Gods Strength, and his Salvation; which I told you should be our Application.

First then, let the King rejoyce, and that both with inward joy, and outward gladness, and that exceedingly too; as having the greatest cause, the beams of divine favour shining most strongly upon him, God having set him again in his own Throne, for *solium Regis, est solium Dei*, invested him with his own robes of Power and Majesty, given him his own name, set him often in his own book, as neer himself, as one sentence can joyn them, made him his immediate Deputy, and Vicegerent upon Earth, foster'd him in his bosome, made him a Chosen Vessel to bear his name, and to do his great work, and what greater work can there be than that he is doing, to take care of Gods Church, to settle his Kingdoms in Truth, Peace and Holyness, and to cement and glue a broken and heart-divi-

ded people, to unite both the Roses and the Kingdoms again together?

And, O let his sacred Majesty offer unto the God of his Salvation, out of this his Garden of Paradise (as *England* hath been called) the red Rose of the praises of his lips, and the white Rose of Innocency and Purity of life, a sweet smelling Sacrifice, acceptable to the Lord his Strength, and his Redeemer.

Indeed his gracious Majesty hath prevented this our desire, having already, (as *Noah* builded an Altar, *Jacob* a House, *Solomon* a Temple, *Constantine* a Church) erected an everlasting Monument of praise and thanksgiving, by setting apart this day by a perpetual decree for the service and honour of God, the God of his Salvation.

Secondly, let us therefore following his pious Example, (for otherwise to speak of the duty of Kings in the ears of their Subjects, is secretly to raise jealousies of his Government in their minds, and no better than Pulpit-treason, of which some have been too full) bless God for restoring to us our King, our Hereditary King, and such a King, at such a time, in such a manner, and to such end, When all stood amazed, as at their wits end, when there was none to deliver us, to settle our Confusions in Church and State; none to glue our divided hearts, none to heal our desperate breaches, none to cure our deadly wound, if his sacred hand had not touched them.

O, let our souls praise the Lord, and all that is within us bless his holy Name, and let us express our joy outwardly, and that exceedingly, let the voice of joy and gladness be heard in our dwellings; let us not refrain our lips, let it appear we have our portion in this our *David*, and our inheritance in the Son of *Jesse*.

Motives. And let me give you a few motives to stir us up to this duty of joy and gladness, and some directions how to perform it, and I conclude. God hath this day restored to us our mercifull King; invested indeed he is with all other Princely Graces, but his Mercy is in him (as in God) over all his other works; his gracious pardon reaches not only to
thou-

thousands, but millions, even to those that are yet unborn.

For had he been extreme, how few could have indured; when all must have confessed (except some few despised Royallists, whose knees did never bow to *Baal*) that they were in the same, though not equal condemnation; yea, he offered pardon to those that asked it not, and their own consciences can tell them, whether they thank him for it, or no, now they have it.

So gracious a Prince he is, that he would not enter his Kingdoms in the blood of any of his Subjects, except those immediate Regicides who committed that barbarous murder upon the person of his Royal Father; a fact never to be named without the depth of detestation. And alas, how is it possible but the wrath of God must lye upon their heads, who would crucifie the Lamb Jesus, to chuse a Fox, *Herod*?

So mercifull he is, that with *Mauritius* the Emperor, he would scarce have a Traytor dye, and with *Theodosius*, he seems to wish he could call them again to life, might it be with the justice of his Throne. And, O let the stupendious Act of his gracious Pardon, never hurt himself, nor his Posterity; encourage his Enemies to commit the same sins again, for which they have found easier forgiveness on Earth, than ever they shall find in Heaven, without repentance and restitution; nor discourage or dishearten his Faithfull and Loyal Subjects; but that they may be willing again to venture their Lives and Estates for the service of their Sovereigns, if they be called unto it; (as some in this place have done) *Διὰ τὸν νῦν* for the Lords sake only.

2. God hath restored unto us our Religious King; and therefore let us be *exceeding glad*: A King constant in the Profession of the Truth, in which he is the deeper rooted, the more he hath been shaken, *Cælum non animam*, he often changed his air (the greater is their sin that would neither give him, nor sell him a liberty to breath in their Climate) but never his heart; he was not *esalice*, (as that Politician said he was, being ask'd why he chinged his Religion so oft) but *queren ortus*, not made of willowes that will bend every way, but of heart of Oak, that will not bow to the boysterous winds.

And

And his Majefties Love and Pains for the fettling of the true Religion, shews him to be Defender of the Faith, as well by Truth as Title, and as much by desert as by descent.

And when he lost all, he lost nothing of the Truth, nor wheresoever he went did he leave his God behind him, but brought them with him into his Kingdom, who had well nigh lost both.

3 The Lord hath restored unto us our Peace-making King, so meek, as if with *Moses* he had known only the name of Passion, not the thing; *beati pacifici* is not only his Motto, but Blessing; while other Kings make, or should make Peace, he is made of Peace; How wonderfully under God hath he preserved the Ark of this Church ready to sink? What Rages hath he appeased? What stormes hath he calmed among the spirits of men? What gracious and sweet Concessions flow from his native Goodnesse? How doth he burn in love towards those, whose affections (it is to be feared) are but cold towards him? He first passed an act of pious and fervent Devotion in Heaven for his enemies, with *Father forgive them*, before he passed and confirmed his Act of Pardon on earth; and remembered the awful Counsel, if not Charge of his Royal Father, which was much like that of *Phocion* to his Son: *mando ut huius potius obliviscaris*, I charge you never to revenge my death. And, O let all his Subjects make a better use of all his gracious Favours than (which formerly have been done) to be more unreasonable in their demands, and spend all their lives in thankfulness to God for the salvation of so merciful, pious, and peaceable a Prince.

Direct. And for our Direction, especially these two ways:

1 First, by a true fear of God, that so we may better honour our King; God hath often joyned them together in his Word: let us never put them asunder. It hath been the policy of *Saran* and his instruments to scandalize Religion to be the occasion of Rebellion, but the Fathers well discovered that fallacy, by retorting and demanding what was the cause of sedition in *Rome* before Christianity was in it.

But the Disciple is not above his Master: Christ himself was

was accused for a pestilent fellow, and a denyer of Tribute to *Cesar*, though indeed none was so forward in it as he, profering it when he might have been free, without enquiring whether *Cesar* stood need of it or no, being then at peace with all the world, nor yet expecting the assembling of *Judea* together.

It cannot be denied, and the story is too sad to remember, but that Religion hath been made a Cloke, and that a long one, for Rebellion: but this hath been through the pride, ambition, covetousnesse, envy, malice and other lusts of men, for otherwise Religion and Loyalty, not only may consist together, but do best establish one another.

Let Philosophers and Statists dispute as long as they will, whether a bad man may not be a good subject; to be sure, a good man cannot be a bad one: upon which ground, King *James* told the King of *France*, that the Protestants were as good Subjects as any he had. Spiritual liberty agrees best with Civil subjection; for though we cannot serve God and Mammon, yet we may very well serve God and man together; nay, how can we serve or Love God whom we have not seen, if we do not serve and obey our King whom we have seen? *John* 1. 4, 20. who is a Brother, and more. It is better indeed to obey God than man, but best to obey both, which we may do either by Active or Passive obedience.

Hearken then ye prophane scoffers at Religion; You foul-mouth swearers, you beastly drunkards, you debauched miscreants, and all the black-guard of ungodlinesse and impiety: can you that are evil speak well of Dignities? Do men gather grapes of Thornes, or figs of Thistles? How can you fight cordially for your King that carry Traytors in your bosomes? Whatsoever you are, I am sure your sins are enemies to his Crown and Dignity.

Let us then in a holy rejoycing raise up our Bells, but not with the cords of iniquity, lest we pull down the Judgements of God upon us: Kindle we our Bone-fires, but take we heed we incense not the Wrath of God against us who is a consuming fire; Be we merry in the Lord, but feast we not the Devil, *Damonum cibus, ebrietas*; Let our Cups be the Cups of Salvation.

And let it be our prayers to God, That as his Majesty hath zealously declaimed and proclaimed against all vitiousness, debauchedness and prophaueness; so the High and Honourable Houses of Parliament would vote against them; that the R. Reverend and awful Convocation, would let their sacred Decrees, Canons and Censures fly out against them; that it may appear, Christs Keys

are not lost, though they have layn rusty too long a time. That the pious and resolute Magistrates of the Land, would remember that they are sent of the King for the punishment of evil doers, and for the praise of them that do well, 1 Pet. 2. 14. That all the Orthodox, painful and faithfull Ministers of the Gospel, may be Sons of Thunder, and rattle out the Judgements of God against all ungodliness: that they would out-pray, out-live, out-preach, out-countenance all impiety.

And you of this Congregation, whose faces have cause to discover your congratulation of the happiness of this Day; whose credit it is (yet boast not of it, it was no more than your duty) that you were the first in your County, I mean some of you, and I believe the only Town (not incorporate) that ever appeared in Armes for your King, and stood too against an Army, and were so resolute, that it was evident you valued not your Lives for the service of your Sovereign; and have suffered in your Liberties and Estates: O be you as forward for Piety and Religion, as ever you were to Loyalty and Obedience.

And though you have lyen (and yet do) among the pots in obscurity and darkness, yet in due time ye shall be as the wings of a Dove covered with silver, and her Feathers with yellow Gold, Ps. 68. 14. *post tenebras spero lucem*, as *Jobs* comfort, let it be yours, after darkness look for light.

Secondly, Shew your joy and gladness, as in walking in the fear of God, so in honouring the King, and that

1 In a high and supereminent Esteem of His sacred Person and Authority; *Curse not the King, no not in thy thought*, such *Salomon*, Eccl. 10. 21. For thought, to God is both word and action: and he that admits any low esteem into his heart of Sovereign Majesty, wants that appreciative Love, which consists in a singular regard of the Object beloved. God hath placed him next to himself in Office and Honour, and let us set him there in our judgement and estimation.

If he be our Father (as he is *Pater Patria*) let him have our Fear; and if he be our Master upon Earth, let him have our Honour: Whence comes uncomely Expressions, causeless Jealousies, needless Fears, groundless Suspicions, seditious Slanders, treasonable Censures, and rebellious Practices, but from the abundance of a wicked heart, that have entertained low thoughts of supreme Authority? Kings are more than other men, 1 Sam. 10. 6. and so let us esteem of them.

2. In giving unto him his due praises, and speaking well of his name. I know it is a sin to flatter Kings, and let it be Treason, if you will; and therefore *Constantine* reprov'd a Preacher for highly commending him in his presence: But 'tis a sin only for the fowle mouth of a cursing *Shimei*, or a reviling *Rabshekah*, to slander the foot-steps of the annointed of the Lord.

Is it fit to say to a King, thou art wicked, and to Princes, ye are ungodly? Job 34. 18. If *Theodosius* erre in his Government; let *St. Ambrose* put him in mind of it; but otherwise we must not speak evill of Dignities, therefore we must speak well of them; It was the lot of *Moses* (and is so too often of good Kings) that when they sared well, they would sacrificize to their own nets, and thank themselves; but if it went ill with them, they laid the blame on *Moses*, *Exod. 14. 11. Exod. 32. 1.* See there how shamefully they abuse him, when he was in the Mount with God, both pleading for them and receiving directions how to govern them: First, they gather themselves together to *Aaron*; a rebellious Assembly without *Moses*. Secondly, they force *Aaron* to make them Gods, to go before them; and it proves but a golden Calf at last. Thirdly, they condemn and slight *Moses*, this Fellow, this *Moses*, the man, as if not worth the naming; and Fourthly, they slander him with vile aspersions, as if they knew not what was become of him, when they could not be ignorant he was in the Mount with God, Receiving the two tables which they had no mind to hear of.

But, O let not us pay our Tribute with evil words, we cannot mean well, if we speak evil, a woman that feareth the Lord, must be praised, *Prov. 31. 30.* much more a King ought daily to be praised, *Pf. 72. 15.*

3 In a hearty obedience, 1. Active to all his lawful Commands, as to our Lord and Master, our servile obedience as to our Husband (as *Q. Elizabeth* said she was married to her kingdom) our loving obedience; & as to our Father our filial obedience. Nature will teach (much more should Grace) an obediencial subjection in all Inferiors to their Superiors, as in Children to their Parents, Servants to their Masters, Souldiers to their Commanders, and Subjects to their Sovereign; the meanest whereof is under his Care, and the greatest must be under his Command. 2. In our Passive obedience, if the case require, and in no case must we touch so much as a lap of his garment, much less the pretious life of the Lords Annointed, nor suffer any ether to touch it so as to hurt it if it lye in our power to prevent it; and herein God be merciful to *England*, and lay nor this

to our charge : He is the high Steward, as well in Office as Name, and must not be displaced but by God, *Bellarmin* himself confesseth that the Heathen Emperors ought not to be resisted, and it is a strange Religion that makes Christian Kings in a worse condition. Prayers and Tears, with holines of life, were the Primitive Christians Weapons; & should be ours; *Oramus, non pugnamus Caesar*, was their Apology, We pray unto thee, O *Caesar*, we fight not against thee; and that not because they wanted strength, if we believe *S. Cyprian*, *Nemo nostrum reluctatur, quamvis copiosus sit numerus*.

4 In supporting His Royal Dignity by our Estates and Lives; also if need require, the King must be served by the field, *Eccles. 5. 9.* not only as a just reward of his care for us (which none knows but himself, though we find the comfort of it) but also as a sign of our subjection to him; but of this before.

5 Lastly, By and in our daily fervent prayers, for his preservation and long and prosperous Reign over us, that we may live a quiet and a peaceable life in all godliness and honesty, *1 Tim. 2. 1.* Or we may do it in *Tertullians* form, that God would give him, *vitam prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum*; A long Life, a safe House, victorious Armies, a faithful Counsel, a loyal People, and a quiet World. And that we may omit nothing in our prayers; let us take in *Tertullians* next words, *quæcumq; hominis, & Caesaris vota sunt*; That God would give him his hearts desire, and not withhold the request of his Lips, as it is in the 2 *ver.* of this Psalm. The Heathen Emperors were pray'd for twice a day: let us pray & praise seven times a day for his sacred Majesty, in the form of the antient Councils, *Carolo secundo regi, a deo Coronato, a deo Custodito, vitam longam & annos multos*; That the Lord would give to *Charles* the second our King Crowned, and preserved of God, a long life and yeares to many generations; or in the words of Saint *Ambrose*, *ut in iustitia & virtute gubernet*, that he may govern us in righteousness & virtue.

Let us then (to conclude all) take up the acclamation of joy, which the people of *Rome* did at the Coronation of *Charles* the Great; *Carolo secundo a deo Coronato Magno & pacifico Britannorum imperatori vita & victoria*, To *Charles* the second, Crowned of God, the Great and peaceable Emperour of *Britain*, be Life and Victory; and let all that fear God and honour the King, say, *Amen, Amen.*

